precisely tools, steel needles should perhaps be added to this list. Hammers and saws were unknown before our visit. Nails were unknown in their ordinary use but most women had one which they used for a sort of crocheting (see "Textiles"). There are also a few recently acquired steel picks used in mining.

No strictly native tools are now in use, if one excepts the casual use of wooden clubs and sharpened sticks. The essential steel tools were introduced by trading far in advance of white penetration in this region and are now old in the tribe, to the point that all memory of analogous native tools is lost. The working of stone is an unknown art now, and judging from Brazilian tribes less well equipped with steel, as well as from the few archaeological remains known from Venezuelan Guayana, the use of stone was never highly developed. Pre-Columbian implements were apparently mostly of wood and bone, supplemented by stone axes,[125] and a more extensive use of fire than at present.

Cooking.

The principal objects necessary to prepare casave have been mentioned under "Food Preparation." They are the grater, press, trough, sieve, and puitari. Most households have two troughs, a relatively simple one, called moru, for casave meal, and the more finished watea for making kachiri. Both are hollowed sections of logs. For the moru the log is split in half and one section simply hollowed. For the watea the log is unsplit but a deep excavation is made in one side and the ends are carved so as to leave stout projecting handles (see Fig. 27). Favorite woods for these troughs are waidawau-yę and kopei-yę (see "Vocabulary").[2] While the kachiri is maturing, the watea is usually covered with a slab of bark.

Several of the baskets, listed together below, are used in the preparation and serving of food.

The primitive and still the common cooking vessel is a clay pot, o.ina. These are very simple and without any decoration, painted or molded, unless an occasional series of three or four nubbins on the outside below the rim can be so designated.[126] Only two basic patterns were seen, with considerable variations in size and proportions. The commoner type is wider than deep, with a flaring rim below which is a constricted neck, followed by the greatest diameter at about the middle of the depth. Below this, the pot is nearly conical but the bottom has a small flat or slightly concave surface. It will thus stand alone although unstable. The other pattern, which is rare, is deeper than wide, essentially ovoid with the lower end of smaller radius and the upper, big, end with an unflaring collar around the mouth (Fig. 28).

Although so simple, these pots are well made, smooth and almost as perfectly circular as if turned on a wheel (which, of course, is unknown). They are made by hand, the base modeled from a lump of clay and the sides then

125, 126 [see footnotes on p. 321, category 116 - Analyst]
2 [see vocabulary on p. 69, category 116 - Analyst]

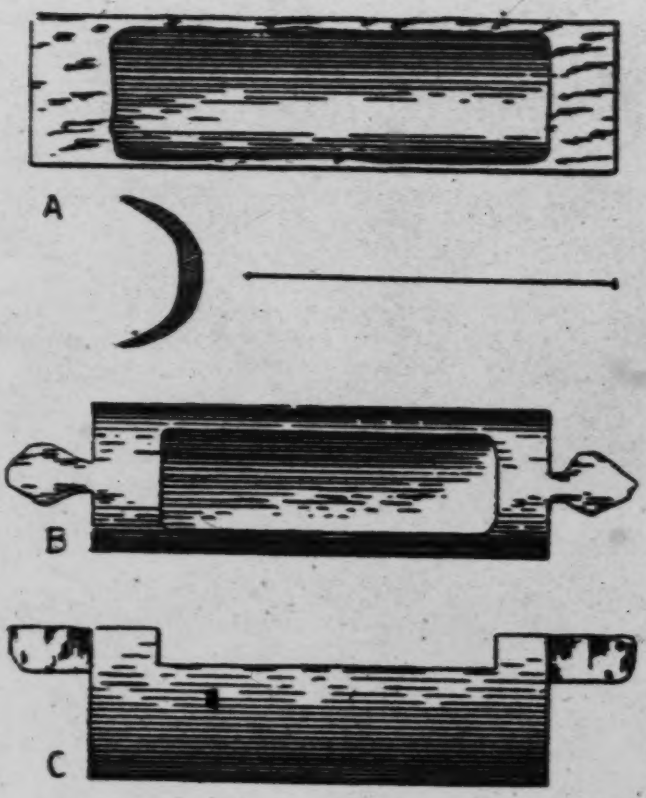

Fig. 27 — Kamarakoto Troughs.
A, trough used for grated cassave, moru, seen from above and in cross section. B, trough used for making kachiri, watea, seen from above and from the side.

gradually built up. Then clay for the sides is applied from a thick roll, but it would be incorrect to call this coiled ware. The roll is merely a convenient way of adding bits of clay; from it the clay is smoothed into the vessel and the roll is not really applied as a coil. After modeling, the pots are thoroughly sun-dried and then baked on an ordinary open wood fire. They immediately become and remain black.

Pots, made only by women, are not manufactured everywhere in this region since they require a combination of local talent and local supply of suitable

●323

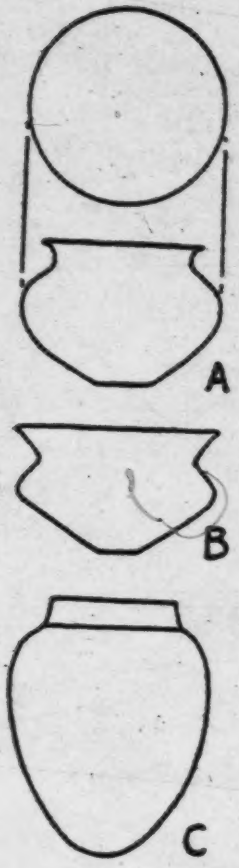

Fig. 28 — Kamarakoto Pots. Three characteristic shapes, A and B variations of the common pattern, C an unusual type.

323 clay, both uncommon. They are made at Uruyen, but most Kamarakotos do
408 not make them and some whole tribes of the region do not. We saw an Uruyen pot in the maloca (Indian village) at Santa Elena, several weeks' travel from Uruyen.

415 For all liquids not to be placed directly over a fire, calabashes and
412 gourds are used (Fig. 29). Large spherical calabashes cut in half, called kamoʔ, are the commonest means of serving or keeping soup, stews and other liquids, which are dipped out and drunk or eaten with spoons made of segments of elongated gourds, koireka. Whole gourds with the small end cut off are used
265 as bottles, wai. Solid foods are served on basketwork mats and eaten with the
264 fingers.

[Text continues on p. 145]

226 824 114 them would be useful and interesting. Even Roth's excellent summary leaves innumerable doubtful points.

226 271 120. The supposed danger from poisoned water in this part of South America is thus a figment of the imagination, even more absurd than the danger of attack with blowguns.

252 263 121. It is almost universally stated that this juice is a deadly poison and that the purpose of squeezing it out is to remove the poison from the grated casave. These statements are misleading. The poison would surely lose its force when the flour was cooked in any case so the pressing is not to remove the poison but merely to obtain a drier flour from which bread can be made. The "deadly poisonous" juice is consumed in enormous amounts by the Indians with no ill effects and is their favorite and most common condiment, rivaled only by peppers. It is always boiled down first, however, and this doubtless destroys any poisonous qualities, whatever they may be.

263 177 122. One or two of the more sophisticated Indians who have seen the crude Venezuelan sugar-loaves, papelón, have attempted to imitate them, but this sporadic effort has, as yet, no significance.

177 401 407 123. An amusing instance is provided by a Taurepán who attempted to devise an imitation of the roll-mill introduced by the missionaries at Santa Elena. He showed us his "invention" with glowing pride, but ruefully confessed that it would not work, as could have been told beforehand by anyone who had grasped the mechanical principles involved.

276 123 124 124. During our stay native habits were disrupted in this respect by the fact that a large stock of cigarettes was used for presents and wages, but I have the impression that smoking, however extensive, is not very intensive, that no one smokes constantly or to excess.

412 125. Which axes, however, may have been used more for such purposes as digging than for cutting.

323 531 415 126. When I asked whether pots are ever painted, it was patiently explained that to do so would be ridiculous since the design would be hidden by soot the first time the pot was used. Pots are used only for cooking, calabashes and baskets being used for all the other purposes for which some Indians use pottery.